

15
A PLEA FOR CHRISTIAN EDUCATION.

A DISCOURSE

PRONOUNCED AT THE DEDICATION

OF THE

SYNODICAL FEMALE COLLEGE,

IN GREENSBORO, GA.,

MAY 1ST, 1852.

BY REV. E. P. ROGERS,
OF AUGUSTA.

AUGUSTA, GEORGIA.
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CORRESPONDENCE.

GREENSBORO', Ga., May 3, 1852.

DEAR SIR—The Board of Trustees of the Greensboro' Female College tender you their thanks for the distinguished service you have done to the Institution, at the recent Dedication of its College building.

We believe that your discourse on that occasion will be useful beyond the circle of this community, and of the audience who enjoyed the pleasure of listening to its delivery. We, therefore, request the favor of a copy for publication.

Yours, with high esteem,

HENRY MERRELL, *Secretary pro. tem.*

To Rev. E. P. ROGERS, Augusta.

DEAR SIR—I have received, through you, a request from the Trustees of the Greensboro' Female College, for a copy of my discourse at its late dedication.

I am happy to learn that the discourse, prepared at their request, was acceptable to the Trustees, and very cheerfully place it at their disposal.

Respectfully yours,

E. P. ROGERS.

To HENRY MERRELL, *Secretary, &c.*

DISCOURSE.

THERE was a little city, and few men within it, and there came a great king against it, and besieged it, and built great bulwarks against it. Now there was found in it a poor man, and he by his wisdom delivered the city; yet no man remembered that same poor man. Then said I, Wisdom is better than strength.
* * * Wisdom is better than weapons of war.—*Ecclesiastes*, ix; 14-18.

The royal preacher represents to us here the case of a feeble commonwealth invaded by a great king. With limited means of defence, a small number of citizens capable of bearing arms, and all its affairs in a state of great weakness, it would have afforded an easy conquest to the magnificent army of the powerful monarch, but for the wise and timely suggestions of a humble citizen. His prudent and far-seeing counsels saved the city from destruction, and rose superior to the force of arms, and the prowess of a mighty host of warriors.—Yet, when the danger was ended; when the last murmur of the defeated and retreating squadrons of the foe had died away; and from the city walls, not even the dust raised upon the plain by their hasty and tumultuous flight could be discerned, the author of their salvation was forgotten. He retired again to his former obscurity; and while the great idea to which his mind had given birth in the hour of his country's peril, and which secured the deliverance of the commonwealth, lived in its great and glorious results—and all saw and rejoiced in those results—yet, no manifestations of a nation's gratitude awaited its author. No splendid ovation, no magnificent triumph was decreed him. He remained in his humble place, rewarded for his achievement only by the proud consciousness that he had done the state some service. “Yet no man remembered that same poor man.”

The inference which the Preacher draws from this incident, is, that wisdom is better than strength; and that whether for the deliverance of a commonwealth from danger, or for the securing of its best prosperity, mental forces are far superior to those which are merely physical. It is, then, no unwarrantable deduction from the language of the inspired writer before us, that those who are contributing most to promote the prosperity of a people, are those who are endeavoring to advance, in the best manner, its educational interests.

There are two classes of men, both sustaining most important relations to the commonwealth, of whom the wise man of the beleaguered city is a striking and appropriate type.—Like him, they occupy what, in the estimation of the world, are humble stations. Like him, they wield no weapons of war, and are never crowned as champions on the arena of physical force. Like him, they are poor. Like him, though their wisdom delivers the city, yet no man remembereth them. Though known by their works, their works alone praise them. They never wear the laurels of the warrior; they never hold the keys of office; they seldom reap the golden stores of wealth. They generally live, labor and die apart from the noisy and bustling scenes of life; and while the state could not do without them, the state remembers them not. They are the Christian ministers, and the Christian teachers of the land. Pursuing, daily, their laborious calling, often secluded from the notice of the crowd, and in the distribution of the honors and emoluments of the world, generally, forgotten, by their wisdom, with the blessing of God, they are the conservators of the best interests of the State; and contribute by their labors to prove the truth of the royal Preacher's declaration that "Wisdom is better than strength; yea, far better than weapons of war." And while the results of what they are daily doing, make the material for the crowded pages of the history of the race, yet there is not even a place left upon the margin of the page for the names of the minister or the teacher.

It is not my purpose, however, on this occasion, to speak of these poor wise men, who, by their wisdom, are delivering

the commonwealth from various and alarming evils. I would rather invite your attention to the Wisdom itself which is better than weapons of war, and to some remarks on the importance of Education in general; and particularly to *the kind of Education which the exigencies of the times demand.*

He would be a bold man who, at this age of the world, and in this country, should undertake to decry or undervalue general Education. On this subject, the age of skepticism and of controversy is passed away. Even that corrupt, but wonderfully wise church, whose motto in the Old World for ages has been, that "Ignorance is the mother of devotion," has accommodated its policy—a policy of almost superhuman craftiness, to the prevailing spirit of the New World; and seeks to extend and perpetuate that power, which has been so fearful in ages past, through its schools and various seminaries of learning. It is true, that in Spain, Italy, Turkey, Austria and India, the doctrine of universal Education as the birth-right of men—its absolute necessity as a qualification for the discharge of their duties, and the enjoyment of their privileges as men and as citizens, is yet regarded as a pestilent heresy; but in our country, these are no longer matters of dispute, but of universal and hearty acknowledgment. And this general and increasing conviction of the importance of popular Education, while it is one of the most hopeful and encouraging signs of the times, is a conviction that is destined to spread wider, and root itself deeper in the public mind.—No man, no body of men can check its onward progress. The car of knowledge is rolling on with increased velocity; and to attempt to stay it in its course, would be as insane as for a man, with his puny arm, to attempt to stop the fire-breathing engine as it thunders along on its iron track. Man is beginning to have a better understanding of man. He is beginning to comprehend the superiority of the intellectual and the spiritual over the physical and natural. He is beginning to feel the sublimity of that immortality to which his being is linked; and to comprehend something of his relations to an endless life. The interior life of man is beginning to claim those regards, which in past ages, have been so generally be-

stowed on his outer life, and the gem of the soul, the priceless diamond of an intellectual and spiritual nature, is now felt to be infinitely more worthy of the highest consideration, than the mere casket in which it is for a moment enshrined. Yea, it is coming to be understood that the people were not made to be the passive subjects, either of priestly domination, or of political servitude; that the ignorance of the many was not designed to contribute to the aggrandizement of the few; but that man is to be made conscious, by a right Education, of his real nature and true dignity; and fitted for that exalted position for which He designed him, who created him in His own glorious image. And, therefore, other and better than merely physical forces, are coming to be the guiding and controlling agents, in shaping the destinies of men and nations. Not Hercules with his mighty strength of limb, and wonderful physical achievements; not the Alexander, either of ancient or modern history, are the types of the world's true heroes in its best and ripest ages. The noblest triumphs of the future are to be won on the mental arena; and they are to wear the laurel who do the most for the spiritual nature of man. The poor wise men of the city are to be its deliverers; and their wisdom is to be proved and acknowledged to be "better than weapons of war."

The great master of Philosophy has given us a proverb which bids fair to be immortal: "Knowledge is power." But a wiser than Bacon declared the same truth many centuries before, when he wrote under divine inspiration: "Wisdom is profitable to direct." To specify the blessings of Education would be as impossible as it is unnecessary on this occasion. Without it, man is but the misshapen block in the quarry, rough, useless, and unsightly. With it, he is like the statue, chiselled into exquisite symmetry, standing forth, like a thing of life, to command the plaudits of admiring crowds. Without it, he is all unconscious of himself, his noble origin, his magnificent powers, his sublime destiny; he is but a blank, or a blot upon the creation of God. With it, he awakes to a sense of the profound realities of his spiritual nature, recognizes his affinities with that which is lofty and eternal, and is

roused to be and to do something worthy of a rational and immortal being, made to reflect the wisdom and glory of an all-wise and benevolent Creator. "Without knowledge," says an able writer,* "man is the giant chained down to the rock of an ignoble destiny; with it, he is the same Prometheus bringing down intellectual fire even from the skies. Without it, the soul is but the golden mine unopened and unemployed; with it, it is that golden ore coined and circulated in streams of wealth throughout the world." Without the civilizing and elevating influence of Education, man is the savage, living but for the indulgence of animal propensities, or the gratification of brutish passions, and knowing nothing of anything that exalts and embellishes life, or contributes to human progress. Education subdues and controls the animal, developes and cultivates the intellectual, enthrones the spiritual above the material, surrounds man with that which is calculated to exalt and refine, and lays the foundation for a progress that shall be as lasting as eternity. Without Education, man is ever incapable of self government, and must be a passive instrument in the hand of others; with it, he becomes a free independent agent, realizing the true idea of a man, one who bends not downward to the earth to bear the burdens which oppression and might may choose to lay upon him, but who stands erect among his fellows, lifts his head on high, and bows only to his God!

But it is scarcely admissible that I should dwell longer upon the general subject of the desirableness of Education, on this occasion. Addressing, as I do, a community who have given the best evidence of the soundness of their sentiments on this subject, in their laudable effort to provide on so liberal a scale for the general diffusion of knowledge; and mingling in their rejoicings over the auspicious commencement of an enterprise which promises to be a rich and lasting blessing to our youth, it is neither needful or appropriate that I should dwell at greater length upon this more general part of my subject.

* Rev. Dr. SMYTH.

Considering it, therefore, as a settled thing that man needs and will have Education; taking it for granted that our country demands that the intellect of her sons and daughters shall be educed, strengthened, and cultivated; and that we may as well attempt to roll back the mighty tide of Time, as to oppose this current which is setting so rapidly in the direction of knowledge; let us meet, as it becomes us, the all important inquiry, "What sort of Education do we need?"

Now it is at once evident that while there is a general concurrence of sentiment in the truth of the necessity and value of mental culture, yet in reference to the kind of Education best adapted to the nature and necessities of man, there may be great diversity of opinion. Yet on this point it is especially desirable that correct conclusions should be secured. The very fact that Education imparts a power to men and nations which can scarcely be exaggerated, inspires in us a profound solicitude as to the mode in which this power shall be exerted, and the object to which it shall be devoted. You may invent and construct a machine capable of exerting a tremendous force, which under proper control and direction may achieve wonderful and benignant results for the benefit of man; but which without such control may be only a fearful engine of destruction. So you may educate the wonderful powers of the human mind in such a way, that you may send forth a man who by his wisdom shall deliver the city, and contribute to the glory and defence of the State; or you may, by an Education in which different elements are introduced, only let loose upon society a madman, who in his wild, erratic course, shall scatter firebrands, arrows, and death. So that the question is not "How shall we secure Education," but, "*How shall we secure the right sort of Education?*"

There are two elements of which, in my judgment, we need in this day, and in our country, to infuse into the systems of popular Education. They are *the Christian element* and *the Home element*. In other words, we want Christian Education and Home Education. We want this for our sons, and we want it for our daughters.

In regard to Home Education, it is scarcely necessary that I should enlarge. Probably most of you agree with me entirely as to the great desirableness of this element. The very fact that we are assembled for the solemn dedication of this edifice as a Home Institution, where our daughters may be trained up for usefulness and honor within the bounds of their native State, and under the influences and associations of home, is sufficient evidence that you will need no especial indoctrination on this subject. I shall, therefore, confine my remarks to a consideration of the Christian element in Education.

By Christian, I do not mean sectarian Education. There are some men too obtuse to distinguish between things that differ—who understand Christian Education to consist in the cultivation of mere sectarian prejudices, and denominational peculiarities—in endless controversies about the mere shell of Christianity, and in the development of a bigoted, intolerant spirit—entirely hostile to real expansion of mind; and which, instead of giving wings to its powers, by which they can soar into the loftiest realms of thought and fancy, puts fetters upon them, and bind them prisoners in a narrow and contracted sphere. This is not what I understand by religious Education. Sectarianism is not Christianity; and there may be sectarian Education, and yet no Christian Education. But instruction in the great truths of natural religion; the lofty principles of Christian ethics; the evidences of divine revelation; the broad fundamental teachings of that revelation, should form a prominent part of the cause of Education in every seminary of learning. Christianity—not the Christianity of rubrics and rituals; not the shibboleth of sects; not the password and sign of a party; but broad, evangelical Bible Christianity has a legitimate place in all institutions of public Education. She does not stoop to ask this as a favor. She demands it as a right—in the recognition of which communities show their truest wisdom. The very spirit and object of these institutions demand it; the very nature of the mind which is there to be developed, cultivated and enriched, requires it. Every seminary of learning “should be visibly

and effectively, in form and in spirit, a religious institution.—Christianity should be enthroned there—high above the chairs of human learning, and philosophy. All the sciences should pay their homage to her beauty, her majesty and her light from heaven; and they should do this not for her sake only, but also for their own.” The halls of learning should never be “ashamed of the Gospel of Christ.”

Will any man say that I speak professionally on this subject? I know not that my words are entitled to less weight on that account, if so be, I speak *truly*. But I need not speak professionally. The dictates of a sound philosophy; of a correct apprehension of the thing to be done by an institution of learning, will amply support my position. If seminaries of learning are intended for the development of the human mind, then, I say, he who would exclude from them the religious element, must be ignorant of the nature of mind, and the laws of mental adaptation. If there is any one thing which is an essential feature of human consciousness, it is a sense of dependence. “This feeling is as truly a part of the essential constitution of the mind, as the desire for food is of the body; and it never can be totally suppressed.” This sense of constant dependence, demands some form of religious faith. There is inherent in every mind, a craving for God, and from the imperious necessity for some form of religion, you can no more relieve the mind, than you can relieve the body of the necessity of appropriate and adequate food and drink. “This being the fact, a system of Education which excludes attention to this part of the mental constitution, is as essentially incomplete, as a system of military tactics that has no reference to fighting battles; a system of mechanics which teaches nothing respecting machinery; a system of agriculture which has nothing to do with planting and harvesting; a system of astronomy which never alludes to the stars; a system of politics which gives no intimation on government; or anything else which professes to be a system and leaves out the very element most essential to our existence.”*

* Professor STOWE.

The truth that man will have some kind of religion, is amply corroborated by the history of the world. On its pages you cannot find the record of a people who had not either a theology or a mythology. "When you find a nation that subsists without food of some sort, then you may find a nation that subsists without religion of some sort; never before. How unphilosophical—how absurd it is, then, to pretend that a system of Education may be complete, and yet make no provision for this part of the mental constitution. It is one of the grossest follies which the wickedness of man has ever led him to commit."

Further, there are certain peculiar elements of the American mind, which imperatively demand that it shall be subjected to the healthful influences of Christian Education.

The stamp of a Puritan parentage, is indelibly impressed upon American mind. Energy, resolution, perseverance, ingenuity, activity and boldness are its prominent characteristics. An inextinguishable love of Freedom; an instinctive hatred of oppression; an entire independence of thought and judgment; a decided confidence in its own opinions; a bold, adventurous spirit; all these elements enter largely into the constitution of American mind. They are elements of noble nature and extraordinary power. This is mind which has made itself felt in the past, and will make itself felt in days to come. But, these mighty elements, so potent for good or ill, demand that the best influences, the most healthful discipline be brought to bear upon them, in order that they may expend their energies in the proper direction; and not become fearful engines of disorder and ruin. The prevailing characteristics of such a mind, especially under a free government, where the most ample scope is afforded for its activity, furnish a most inviting field for the demagogue, or the charlatan—both in church and State. There is no form of imposture, however gross; no theory of government, of social life, or of religion, however monstrous; no form of radicalism or fanaticism, which this restless, speculative, busy and adventurous American mind is not ready to seize on and adopt. And there is no country on earth, strange as it may appear, which

affords such a Paradise for reformers, fanatics, enthusiasts, and demagogues,—which offers such a kindly soil for the seeds of all sorts of empiricism and imposture, as this same intelligent and free America. There is scarcely a solitary species of the great reforming genus which may not be found on our shores; and they may well say of this “great country”—

“No pent up Utica contracts our pow’rs,
But the whole boundless Continent is ours!”

If our country has not been a scene of perfect anarchy; of social and moral chaos, over which the Jacobins of modern society might celebrate their orgies, but on which the spirit of order and peace, like the Patriarch’s bird, could find no rest for the sole of her foot; if we have not been reformed, and socialized, and emancipated, and abolished into utter ruin, it is owing to the poor wise men, who, by their wisdom, have delivered the city. It has been the Christian pulpit, the Christian press, the Christian school-house and college, and seminary, which have stood in the path of the car which has been driven furiously by these modern sons of Nimshi, and turned them back in their wild, disorganizing and destructive career. And this same conservative element must be largely infused into our systems of popular Education, in order to give the proper tone to American mind, and lead to the consecration of its masterly qualities to the best and noblest ends. The teachings of nature; the physical influences of our country are on the grandest scale, and of the loftiest character—well fitted in their appropriate degree, to develop and invigorate the mind of the people. Our towering mountains, our ample prairies, our majestic rivers, our mighty inland seas, our magnificent cataracts, our sublime forests, furnishes a fitting school for such a mind—a noble theatre for its masculine development. Let its mental Education be of corresponding breadth and grandeur. Add to the sciences of earth, the nobler science of God. Bring those principles of moral science which are lofty like our mountains; those precepts of revelations, which are broad as our plains; those motives to excellence presented by religion, whose power is

like the rushing of our streams; and those wise restraints which are as unyielding as our granite rocks—bring all these to bear upon this vigorous, active, enthusiastic, adventurous mind, and you will thus ensure its rapid, onward and upward progress in all that exalts and blesses society, avoiding alike the Scylla of a narrow, unenlightened conservatism, and the Charybdis of a wild, unbridled fanaticism. However, the stagnant minds of other lands may bear to be left without the elevating and controlling influences of religious Education, it will not do to withdraw these influences from those of our own. Without them others may be only blanks; but ours will be blots on the creation of God.

A Protestant Christian Institution of learning, is the only fit seminary for American mind. Such a seminary, to use the language of another,* “is a definite thing. It is designed to secure the best practical discipline of the intellectual powers by instruction in the arts and sciences, and by an extended and diligent cultivation of Greek and Roman classical learning. It proposes to bring the soul under the control of the highest and purest principles of morals; and to imbue it with independence of thought, and with the inextinguishable love of Liberty. Its course of study and discipline is arranged with a view that the heart shall be pervaded with the most thorough religious principles, drawn directly from the Bible; and that the student shall form his own manly opinions independently of the decisions of synods and councils, and the traditions of the Fathers. It designs to acquaint the mind with the elementary principles of Freedom, the history and value of the Reformation, and the events which have conspired to make our civil and religious institutions what they are. It is intended to place before the rising generation, the best models of integrity, patriotism and piety which the world has furnished; and to prepare those to whom will soon be entrusted all in this land that is valuable in liberty, in learning, and in religion, to receive intelligently the inestimable trust, and to transmit it unimpaired and improved, in their hands, to future times.”

*Rev. Dr. BACON

Now, I ask of every candid man if such institutions are not best adapted to the nature of American mind, and to the exigencies of our age and country? Is not this the sort of Education we want for young Americans? Is it not the Education we must have, if, as a nation, we achieve the sublime destiny to which God has called us in the solemn future?—For an instance of the degrading effect of a wrong system of Education on a nation, look at Spain. The most prominent nation in the world—"first in splendor, in wealth, in chivalry, in power, and in the extent of her dominion"—a brilliant constellation among the nations,—the Jesuits became her principal instructors. They established their colleges; they directed the training of the leading minds of the people, and what is she now? Her glory faded, her treasury impoverished, her power curtailed, her influence scarcely felt among the kingdoms, she remains a monument to the disastrous and degrading effects of the system of Jesuit Education. And I tell you that this same thing which such teachers have done for Spain, they will be glad to do for us. They will gladly take the burden of the Education of your sons and daughters from your hands. They will build colleges for your sons without calling on you for funds; and they will open nunnery boarding schools for your daughters, and give them every accomplishment you desire; and their learned professors, and their meek sisters of charity will train up your children for you on the most liberal terms; and let but Protestant Christians fold their hands and do nothing for the Education of the youths of America, and the child is already born who may see "*Ichabod, the glory is departed*," written in glaring capitals on the broad tablet of our country's history. Says one, "I am not afraid of priests. A mere priest in such a country as this, is a poor creature. Let the priests come, and in the climate of our freedom, with a free pulpit and a free press, and free schools, and with the fountains of free and manly thoughts, in our seats of higher Education, it will be seen that priest-craft is not a thriving business." But, from the Jesuit professor, the Popish teacher, forming the minds and shaping the entire intellectual and moral character of those who are to direct the

opinions of the masses of the people; from the sister of charity with her French and music, and painting, "a far mightier agent than the priest with his Latin prayers, his maledictions, and his holy water," I am almost persuaded to turn ritualist and say, "Good Lord deliver us!"

That system of Education which pertains to Protestant Institutions of learning, is the only system which is adapted to the nature and the peculiarities of American mind.

Again: we need Christian Education to fit our youth for an intelligent understanding and a faithful discharge of their rights and duties as American citizens.

It has been well said that "Our political liberties are safe as long as religious freedom and rights are retained." But how long will they be retained without Christian Education? The most hopeful material for the ambitious demagogue, the fanatical reformer, the corrupt hierarchy, is uneducated mind. The rankest and most deadly harvest can be raised in the soil of Ignorance; and the educated mind, where the religious element is excluded, presents a scarcely less hopeful soil for the growth of evil.

Now, I apprehend that the chief dangers to which our country is exposed, do not arise from the other kingdoms of the world, nor any power or influence they can exert against the perpetuity of our institutions. There is but one nation that can destroy our liberties and blast our hopes, and that nation is America. True to ourselves, under the broad Ægis of the King of Heaven, we may defy the world. But who, that is familiar with the history of the few past years, can doubt that our worst foes may be those of our own household? We have passed through times of fearful anxiety and peril. We have been on the eve of destruction. The precipice has yawned at our very feet; and the enemies of liberal principles and republican institutions were just sounding the key-note of a song of triumph over the ruins of the American Union. And how have we been saved? Tell me not of the wise policy of statesmen, of the devotion of patriots, of conventions, of compromises and expedients. There was something lying back of all these which has been the anchor which,

amid the howlings of the tempest, still held the gallant Ship of State firmly at her moorings. *It was the conservatism of Piety.* It was wonderful, when rabid reformers and unprincipled demagogues were assailing constitutional rights and legislative enactments—lifting the hand of a robber against the rights of their fellow-citizens, and the hand of a traitor against the government of their country, what an appeal was made to the HOLY BIBLE in defence of the rights which were assailed, and in behalf of the legislation which was trampled under foot. Not only Christians, but statesmen and popular orators went to the WORD OF GOD for the principles and the teachings that were appropriate to the crisis. Then, indeed, thank God, it was manifest that the Northern Pulpit was not entirely prostituted to anarchy and fanaticism. Our brethren spoke out fully, fearlessly, nobly, and the Scriptural theory of rights and government triumphed, and oil was poured upon the troubled waters, even the beaten oil of the sanctuary of God.

But, in the prospect of a recurrence of such seasons of solicitude and danger, what must be our safe-guard and hope? What, but the broad dissemination among American youth of those same true and conservative principles of Christianity? In proportion as they are firmly rooted in the minds of our children, will there be less material for the disorganizer to work upon. Let our systems of popular Education be thoroughly imbued with Christian principles, and we need not fear the future. "All flesh is grass, and the glory thereof like the flower of grass. The grass withereth, and the flower thereof fadeth, but the word of the Lord shall stand forever."

Time will not allow me to consider at length, a very important branch of my subject, viz: The developing influence of Christianity upon the intellect of man. Suffice it to say, that he who would exclude the Christian element from that which professes to be a system of mental Education, is defrauding the mind of the very means of its noblest vigor and richest beauty. One of the most prominent heresies of the age, is that there is a conflict between science and religion, and that

the teachings of the former expand, while those of the latter contract the mind. Man has effected an unnatural and unholy separation between Christianity and science. Science is simply the knowledge of "principles, laws and forces which proceed directly from the mind of God;" and, therefore, man will know more of science, as he knows more of God. Those ages of the world which have witnessed an unusual revival or extension of the knowledge of God have been eras in the history of true science. It was only when that false and proud philosophy, whose first principle was that the mind of man is a spark of the Divine, and instead of seeking after God, His attributes and ways in the revelations of Himself with which He has crowded the Universe, must evolve all knowledge from itself, and find out all truth by speculation, was cast aside, and men learned that a system which "scorned the observation of God's facts, and attempted to know every thing by the force of logic," in reality knew nothing; that, in the words of another, "the great revolution began in the forms and aims of scientific enquiry, and the facts of nature began to be sought for as the only revelation of the ideas and principles of nature. It was not till the voice of Paul had been heard once more, as at Athens, along the streets and in the forum—compelling a pause in the noisy conflicts of the schools, and bidding the man of God avoid the 'babblings and disputations of science falsely so called;' that Copernicus, throwing off the yoke of authority and applying himself to facts, learned the earth's motion and bade the sun stand still. It was not till the spell cast upon the human mind by that vain and false philosophy had been broken by the reformers, that Galileo, turning his tube into the sky, brought down intelligence from the stars; and Kepler tracing and 'thinking out the thoughts of God,' revealed the laws of planetary motion; and contemporary with them both, the great prophet and legislator of science went up into his mount of vision, and thence, as from Sinai, gave forth the law, and as from Pisgah, surveyed the beauty and the riches of the land of promise."*

*Dr. BACON'S Discourse at the inauguration of President WOOLSEY, Yale College.

Illustrations like these could be greatly multiplied—showing most conclusively, what are the legitimate relations of Christianity to science; and that nothing is to be feared, but every thing to be hoped in respect to the development of the human mind by the enthronement of a pure Christianity in her lofty and appropriate place in the halls of learning.

Christianity alone is the true guardian and faithful protectress of science. In the cold and dark ages of the world, it was the church which, “at immense cost and pains, fondly preserved the literature of the world, even as the mother who lay freezing on the snow, wrapped her own tattered garments around her babe, which she warmed and cherished in her bosom.”* The most durable element of our literature, is that which has been furnished by the poor wise men of the church. And the cause of letters and true science has nothing so much to fear, as the withdrawment of the developing and fostering influence of pure Christianity.

There can be no more mistaken idea than that learning is hostile to religion. “Learning and religion are only different shoots from the same parent stock; and if their fruit be of opposite qualities, it must be because man has grafted upon one or the other, the apples of Sodom. To set learning against religion, is as unnatural as to array brother against brother, on the field of combat.”

To my mind it is entirely evident that there is not a single department of Education, which does not sustain very important relations to religion. This is true of the three great divisions of knowledge—Literature, Science and Art. In literature, History, though often successfully employed as an instrument of propagating error, when rightly understood and faithfully interpreted, gives strong light and confirmation to revelation and to morality.” The labors and researches of historians and antiquarians, have already done much to illustrate and confirm the teachings of the Bible, and they will do more in the future.

Poetry “is the natural handmaid of pure religion”—and while it is but too true that in the poetic firmament, there are

* Professor PARK.

stars of the first magnitude which have shed baleful fires on the path of men, yet there have been some who, like Milton and Cowper, beamed with pure and heavenly radiance, and lighted the thoughts above.

In Science, Intellectual and Moral Philosophy, as will be freely admitted, sustain most intimate and important relations to religion. The same is true of Mathematics. The laws of this great science, are the modes in which God acts in sustaining all the works of His hands; and all the movements of the universe are dependent upon them. So much so that, in the language of another, "let but a single axiom or corollary of Mathematics be changed, and I doubt not that wild disorder and ruin would soon take the place of the adaptation and beautiful design that now meet us at every step. Mathematics, then, forms the very framework of nature's harmonies, and is essential to the argument for a God. Instead of having no connection with religion, it lies at the very foundation of Theism."*

And when we come to the mighty sphere of the inductive sciences, here we find the most intimate and important relations to religion. To them the natural theologian is indebted for the argument on which he rests the magnificent truth of the divine existence—the argument which has always had, and will always have, most weight with the mass of mankind. And for all the facts which go to make up the essence of Natural Theology, we are indebted to the inductive sciences.—And what a brilliant catalogue of names can be furnished of those who have been at the same time the most distinguished in science, and most friendly to religion. Those princes of scientific research and philosophical attainment, Newton, Kepler, Galileo, Boyle, Copernicus, Linnæus, Boerhave, Herschell, Brewster, Whewell, were all the advocates of pure Christianity; and it is a remarkable fact that at some of these reformers in science were hurled the very same anathemas which were so liberally bestowed upon the great reformers in religion.

Chemistry, Anatomy, Physiology, Zoology, Botany, Miner-

* President HITCHCOCK'S Inaugural Address.

alogy, and Geology, have all contributed to strengthen and illustrate the claims of Divine revelation and the teachings of religion.

From this hasty glance at the great departments of knowledge, we are able to see something of the intimate connection between science and religion; and gather fresh confirmation of the truth that what God has thus joined together, man should not dare to put asunder.

In respect to the points already considered, doubtless, many will agree with us in our estimation of the importance of Christian Education, who regard only its intellectual and conservative influence. But there is one more aspect in which we must regard this subject. Our children are immortal beings. They, with us, are destined to an endless life. Before them, in the awful future, stretches forth an Eternity—an Eternity of glory or of woe. The character of that Eternity will be decided by those influences which are around them here. Shall we, then, commit the training of such souls to those who are regardless of their spiritual nature and their eternal destiny? Shall we send them to those institutions where, for aught that appears, there is no recognition of the most magnificent facts of their being—no training for a higher and purer life?—Would you commit a gem which was to sparkle in its priceless beauty on a monarch's brow, to be cut and polished by an ignorant artisan, who would regard it as of no more value than a common pebble? These souls are gems richer than were ever gathered from Golconda's mines. Give them to be cut and polished by the hand of those who appreciate their value, and will bestow upon them corresponding care. "An unskillful sculptor may spoil a block of senseless marble;" an ignorant physician may ruin a mortal body; but an ungodly teacher may ruin an immortal soul. And who can retrieve the mighty ruin? Beautifully has it been said, "If a harp be broken, art may repair it; if a light be quenched, the flame may enkindle it; but if a flower be crushed, what art can repair it? If an odor be wafted away, who can collect or bring it back?"

Let it then be established as a truth worthy of all acceptance, that, considering the object of Education; the nature of

mind which is the subject of its influence; the peculiarities of American mind; the duties and responsibilities of American citizens; the developing influence of Christianity; and the intimate relations of all knowledge to religion—that the religious element is indispensable to every complete system of mental Education; and that Christianity has a prominent and legitimate place in every seminary of learning.

To an intelligent and conscientious belief of these truths, this Institution owes its existence, and will owe its future support. The belief, especially that the pure Protestant Christianity, to whose benignant influence, *woman* is more indebted for social, intellectual and spiritual elevation and blessedness, than any other class, should preside over those seminaries where she is trained for her noble mission, has urged the intelligent and pious citizens of Greensboro' to those laudable efforts to provide for the daughters of our State, the means of thorough Education—the distinguished success of which, this day appropriately celebrates. It is, indeed, when we consider the peculiarity and importance of the sphere in which woman is designed to move, and the mighty influence she exerts upon the world, that our deepest solicitude is evoked, that she should be properly educated. Called not to lead armies on the battle field, or to tread the halls of legislation, she is to be the mother of the hero, the patriot, and the statesman. The training of the youthful mind at that period when the deepest and most lasting impressions are to be made upon it, is committed to her hands; and in all the relations of life, her influence, like that of the greatest laws of nature, while it operates in silence and unseen, produces the most stupendous results. They who have with such wise liberality, and with such regard to taste and convenience, provided here the means of Christian Education for our daughters, have done a good and noble work for the State and church. And as a citizen, a parent, a Christian, and a minister, I tender them my sincere and hearty gratitude. The location of this seminary, I regard as peculiarly happy. The accessible position of this beautiful village; the salubrity of its climate; the social refinement and cultivation of its

families, and its exalted moral character—all combine to designate it as a most suitable spot for an institution like this. This chaste, commodious and well constructed edifice; the ability of those who fill the various chairs of instruction; the intelligent zeal and interest of its trustees—all constitute a pledge of its proving what we fervently hope it may prove—a rich and lasting blessing to the State.

This day is an era in the civil and religious history of our State; and there is a great propriety in this special service on this occasion. The successful entrance upon a career of promised usefulness of every such institution, is worthy of special commemoration. Every man, woman and child in the commonwealth is deeply interested in every such enterprise. The church is interested, and therefore it is becoming that her bishops and elders, and members, should come up to this solemn dedication of this Christian seminary with joyful and prayerful hearts. It is fit that this finished edifice, whose foundations were laid in prayer, should be solemnly and publicly devoted to God, and His priceless benediction be invoked upon it. It is fit that the church should come up and place the seal of her approbation upon the labors and sacrifices of her sons and daughters, here brought to such a happy consummation; and that she should mingle her thanksgivings with theirs, over this auspicious commencement of an enterprise which promises so richly to reward those sacrifices and toils. Let the solemn voice of prayer blend with the sweet melody of praise; and while we thank God that this Institution has been ushered into existence under such favorable auspices, let our supplications rise in humble fervency, that under the fostering care and constant benediction of the Great Head of the Church, its life may be a long and useful and honored life. Let us invoke upon its Trustees and its Faculty, the "wisdom which is profitable to direct" them in the successful administration of its concerns. And let us ever remember at the Throne of Grace, those who assemble here for the enjoyment of the benignant influences of Christian Education, so that when they come forth in their youth and beauty, we may say of them, with a worthier pride than the Roman mother, "*These are our jewels*"—jewels which having sent forth their pure radiance to illumine and bless our earthly homes, shall at last sparkle in the sunlight of Heaven on the Redeemer's Eternal Crown! AMEN.